THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—*Daniel.*

No. 33, Vol. XXXVIII. Monday, August 14, 1876. Price One Penny.

OUTLINE OF A DISCOURSE BY PARLEY P. PRATT.

"Friends, I am aware that the subject now under consideration is one of the most vital importance to the Christian world, and, though it may seem to be new to most persons, it is familiar to me. I have traced it in all its bearings, weighed it in every possible light, and am prepared to impart to others that which, I trust, will satisfy and enlighten the inquiring mind.

"It appears from our text, as well as from the general tenor of the New Testament, that certain definite principles existed, which, acted upon and enjoyed, constituted the Christian Church, or body of Christ, viz.:

"First. An inspired Priesthood or Apostleship, authorized to administer salvation in the name of Jesus.

"Second. Faith in their words and testimony, on the part of those who heard them.

"Third. Reformation of life.

"Fourth. Obedience to certain ordinances, as baptism, and the laying on of hands in the name of Jesus Christ, in order to the remission of sins and the gift of the Holy Ghost.

"Fifth. The spiritual gifts imparted to the body thus organized, in order to its edification, growth, and perfection.

"It may be presumed that every portion of the professed Christian Church, without any exception—I mean those who admit the Scriptures to be a record of things as they existed—will readily agree, that the five principles just named did exist, and did constitute the Christian Church or body of Christ. This, then, constitutes the model or pattern of the object of our present search.

"We have only to compare modern pretences with this ancient model, in order to judge of them at once. Either the same principles would be required to constitute the body of Christ in all succeeding ages, or else the New Testament must cease to be a standard, and be superseded by a dispensation of later origin, claiming power to nullify or make void the dispensation of Jesus Christ and his Apostles, and to introduce another order of things in its stead.

"This last alternative none are so bold as to claim. All agree that the

Gospel was a perfect system, an unchangeable and everlasting covenant, never to be changed or altered by the Lord, and only perverted or altered by man under a severe penalty—a dreadful anathema. In physical matters men are not easily deceived or duped; for instance, a man sees or hears an exact description of a human body as existing in the days of Socrates or Plato; it has head, eyes, ears, mouth, arms, hands, legs, feet, etc. Can an impostor impose upon that man in this age? Can he introduce a wild beast, a fowl, a serpent, a man dismembered of his head, eyes, ears, hands, or feet? Could he pass any of these upon his fellow men as constituting the human body; the model or pattern answering to the former description? No, he could not. He would be considered out of his senses, and would be laughed to scorn for attempting such a thing.

"Why, then, are we at a loss in judging of the various systems which, in modern times, claim to be the church of Christ? Why do we not compare them with the model, and reject or receive them at once? Perhaps you will say that such a course leads to consequences and conclusions so awful, that it opens truths so unwelcome, that it is natural to shrink from the view; and, like the ostrich in the desert, when pursued too closely, hides the head and eyes in a false covering, while the body is exposed to certain destruction.

Says one, 'If the ancient model or pattern is the standard, then the veil of modern Christendom is thrown off, and the entire world unchristianized—for we nowhere find such a pattern.' Well, admit then that there is no Christian church in existence among men, and that there has not been for many ages. What then! Is it a truth? If so, truth will not harm anybody. If the whole world has been for ages wrapped in mystery and deception, is it not better to find it out now, than to continue in ignorance until Jesus reveals it at the judgment day, and sinks us in a moment from the highest pinnacle of hope and expectation to despair, rendered a thousand-fold more painful by a sudden reverse?

"But suppose, on opening our eyes to this great discovery, we search and find our observations and conclusions warranted by the whole tenor of prophetic writ? Suppose Jesus Christ and his Apostles and Prophets all agree in bearing testimony, and foretelling the very order of things which we find to exist; also, its final end or termination, and the restoration of his Church and the reign of his Saints? Would not our own observations of what actually exists, confirmed by the prophetic declarations of such a host of witnesses, all testifying that it would be so, be a double assurance that we had opened our eyes to a snare in time to escape, and cause us to leap forward with a thrill of joy and faith to that which is to come?

"We could then exclaim, in viewing the trumpery, pomp, splendor, and greatness of Catholicism, or the scarcely less false and glaring systems of absurdity and priestcraft under the name of Protestantism, in their various forms, O, thou mystery of iniquity! thou art at last revealed, thou who deceivest all nations with thy sorcery, and with whom the kings of the earth and the nobles and great men have committed fornication, and lived deliciously; thy covering is removed, and the people shall see thy nakedness and abhor thee; and many shall be ready when the proclamation is made, '*Come out of her, my people.*'

"But suppose, on the other hand, we shut our eyes to these truths, and hug to our bosoms those systems of falsehood and error, which claim to be of Christ, but are not? The result will be a continuance on our part to build up that which the Lord purposes in due time to tear down, and to oppose that which the Lord will send into the world to accomplish his purposes. We would in this case be his enemies, and be found fighting against him.

"Let us look at the Jews in the glass of prophecy. Our own dear selves not being in the scale, perhaps we can the more readily discern the equity of the balance, and afterwards venture to be weighed in the same, even though both Jew and Gentile should be found wanting.

For nearly two thousand years we behold the Jews without a prophet,

inspired priest, king, ruler, or teacher, to lead them to light, to freedom, or to God. No voice from the burning bush; no thunderings upon Sinai; no still small voice whispering of right and salvation; no call from the eternal throne; no vision, angel, or dream to light them on their pathway, as they wander and are oppressed amid the darkness of Gentile dominion. Their temple is in ruins; their sacrifices have ceased; their priesthood is powerless; while their very city and country is desolate, or trodden under foot. We say to the Jew, why all this? Is it not possible that your fathers have rejected the Messiah and his holy Apostles and Prophets; and these things been withheld from them in the anger of the Almighty? O, no, says the Jew, we are the true church and people of God; revelations, prophets, visions, angels, and gifts were only given at first to establish the church of Israel, and the canon of Scripture being complete, there was no further need of these things, therefore they ceased.

"Now, *you* know that this Jew is mistaken. You pity him. You wonder at his ignorance. You know that when in the days of Samuel's childhood there was no open vision from the Lord; it was because the priesthood, the proper communication between God and the people, was in transgression. The priests of the house of Eli were robbing the sacrifices for their own aggrandizement, and were committing whoredoms with the very women who came there to worship. *You* also know that when King Saul was no longer favored with revelation, when the heavens were shut against him, and the Lord answered him not, neither by vision, angel, dream, Urim and Thummim, nor prophet; it was because the Lord had forsaken him, and had rent the kingdom from him, and had given it to David, dooming him to destruction, and withdrawing His spirit from him, abandoning him to a spirit of murder and persecution towards the chosen instruments of the Almighty. *You* also know that, when, before Christ, these gifts had ceased in the Jewish church (say from Malachi to John the Baptist), there were a multitude of sects, none of which were right. All had to come on a level and repent, and be baptized by John, in order to prepare the way of the Lord.

"You also know that the Jews were no longer favored with Apostles and inspired men after they had rejected Christ and his Apostles, because they were rejected of the Lord; and the kingdom, according to the words of Jesus, was taken from them and given to a people who should bring forth the fruits of the same. You also know that the reason why a Jew to this day is without these things is, because his fathers, eighteen hundred years ago, rejected them.

"But the Jew knows none of these things. He is blinded with the vain and delusive thought that his race, being the chosen of the Lord, must forever remain in favor, whether they do iniquity or not. Why! exclaims the Jew, we dare not for a moment look at things in the light you suggest; it would disfranchise the whole nation for eighteen centuries, and count them as aliens from the covenant of their fathers, and from the common-wealth of Israel. Well, what if it does? Is it not better for them to know the worst in time to mend?

"Now, let us turn to the Gentile church. They, by the ministration of the Apostles, received the kingdom of God, and enjoyed its fruits. The natural branches were broken off, and they were grafted in; 'take heed,' says Paul, 'for if God spared not the natural branches, *take heed*, lest he spare not thee.'

"When the Gentile church received the kingdom, and became such, they were everywhere blessed with the ministry of inspired men, and were favored with revelations, visions, angels, and prophets, as the New Testament bears witness. What became of these things? Under what circumstances, and in fulfillment of what Scriptures, did they cease from among the Gentiles?

"The Prophet Daniel had foretold of the several powers which would arise and bear rule in the earth. But the Roman, the most terrible power of all, should '*destroy the mighty and the holy people.*' This power should change the times and the laws, and wear out the Saints of the Most High, until the

end, when the Saints should take the kingdom under the whole Heaven, and possess it. Such in substance is Daniel's testimony.

"John, in his revelations, bears the same testimony. He predicts that a certain power under the figure of a woman upon a beast, with Mystery written upon her forehead, should have dominion among all nations; have to do with all kings; and that all nations should be deceived by her, and their kings live deliciously with her, while she would be drunken with the blood of the Saints and with the blood of the martyrs of Jesus.

"Paul also predicts a time when men '*would not endure sound doctrine, but would turn away their ears from the truth, and be turned unto fables, heaping to themselves, teachers.*' That they would '*have a form of godliness and deny the power.*' Paul also bears testimony that the Gentiles, if they abide not in the faith, shall meet with a similar fall as did the Jews.

"Jesus Christ speaks of a time when the times of the Gentiles shall be fulfilled: their dominion come to an end with great judgment, and Jerusalem no longer be trodden under foot by them.

"Now the summary of these things is this:

"The Gentiles killed the Apostles and inspired men.

"The Gentiles ceased to bring forth the fruits of the kingdom.

"The Gentiles became drunken with the blood of the Saints.

"The Gentiles destroyed the mighty and the holy people.

"The Gentiles changed the times, and laws, and ordinances of God.

"The Gentiles turned away their ears from the truth, and were turned unto fables.

"The Gentiles would not endure sound doctrine, but heaped to themselves teachers.

"The Gentiles maintained a form of godliness without its miracles and powers.

"The Gentiles were '*full of names of blasphemy,*' and mystery was written as a frontispiece on all their institutions.

"The Gentiles deceived all nations, and drew kings and great men into the wake of their mysterious abominations and religious mummeries.

"The Gentiles continue to bear rule by these means till the judgments of the Almighty sweep them from the earth, and put an end to their dominion; and God restores Israel and Jerusalem, and gives the dominion to his Saints.

"How often the Lord may have restored the Priesthood and ordinances, the true Church and its gifts to the earth, among the humble, is not known. But this much we know, there would be no peace nor security for men professing such institutions; they would be either hunted down and destroyed, or driven to the necessity of secluding themselves in the most secret recesses, where their history would never come down to us. As *Protestants*, we can make no pretences to a successive line of Apostleship; for this would imply that we were never Roman Catholics; therefore, what need of protestation or dissent from that to which we never had belonged? Nothing short of a new dispensation—a new revelation to commission Apostles as at first, could give any religious body a claim, or a shadow of claim, to be the Church of Jesus Christ, or entitle them to the spiritual gifts.

"Such, my friends, is the deplorable picture of Gentile Christianity as presented before us, whether we look with the naked eye on facts around us, or, aided by the glass of prophecy and history, review the dim vista of successive generations in the mighty past. Yet, in the midst of the reign of error and blood, there have always been many individuals who desired to know and serve the Lord. They have desired to see the triumph of truth; but the time had not come; they died without the sight; but they will arise again to enjoy the triumph; they, with us, will rejoice when error is overthrown, and the Saints possess the kingdom.

"I have now reviewed the past, my friends, and have shown by what means the Jews and Gentiles have lost the peculiar blessings which characterize the Church of God. I have detained you long, and am, as yet, only on the threshold of the great subject before me. In another discourse I might

draw a brighter picture, by setting before you the great and precious promises which ensure to the world a new dispensation, in which all things will be restored, and the Church of the Saints grow, flourish, and triumph in the earth.

"I must now close by blessing this people who have opened their hearts to listen with such attention. May the blessings of the Lord Jesus Christ and his Spirit rest upon you, that you may receive and know the truth. Amen."—*Autobiography of P. P. Pratt.*

OLD AMERICA.

BY G. M. O.

CONCLUSION.

Traditions, historical records, and physical facts fully attest that mighty and vast changes have taken place in America during the ages past; and although apparently meagre and obscure in details and data, upon investigation a vast field is spread before the student. The vista opens wide and extensive, and presents daily accumulating facts and evidences of a civilized race of mankind, who antedate the present Indian, and who had probably reached their "golden age" two thousand years ago.

In the foregoing articles relating to Old America, we have taken but a rapid and imperfect survey, merely indicating the abundance of matter and material open for research, and well worthy the study of the antiquarian, archæologist, ethnologist, and theologian. To the last named, especially, this study should be not only one of love but of duty before God and to man. Laying aside the antagonism generated between religious and scientific opinion, he should enter the field with an honest determination to present the facts plainly and truthfully, aiming to restore that union and harmony so much needed by the so-called Christian world.

Modern investigation of the religion of the ancient Americans has developed certain facts that have proved to be serious stumbling blocks in the way of the religious doctrines generally advanced; and either to avoid or explain them away authors have speculated and drifted into irrelevant and various theories, not from design always, certainly not through ignorance, but by simply ignoring the only key that gives a reasonable explanation of the mystery. This key we have endeavored to show is undoubtedly the Book of Mormon. Without following the many minor facts, or tracing out and analyzing the numerous circumstantial evidences comparing so harmoniously between the writers of the Book of Mormon and the old historical records and traditions of America, we have aimed (and we hope successfully) to establish the following great points of indisputable evidence:

First, that the deluge as described by Moses, the greatest and oldest writer we possess, is entertained on record or in traditionary belief, by nearly every tribe or nation of old America. The Aztecs, who received their religion from the Toltecs, expressly declare in conjunction with the Bible that Tezpi (Noah) and the different races of land animals were preserved in the same ark or vessel; and it would be impossible to conceive how nations or peoples so remote from each other could agree in and testify to an event unless they have proceeded from those individuals who escaped the deluge under the guidance of the patriarch Noah, and when released from the ark, as a common starting point, dispersed themselves all over the world.

Second, that although the Quiche records do not give us a clear record of Jared's settlement in the country, we may reasonably infer from the account given of Votan that such an event had taken place. In fact the Votan of American tradition may have been the Jared of Mormon; but we are inclined to the belief that Votan was Mulek, who left Jerusalem 589 years before the coming of Christ, during the reign of Zedekiah, or about

the time that king was taken a captive to Babylon. It was one of the sons of Zedekiah who commanded this colony, and they eventually landed somewhere north of the Isthmus of Darien, and journeyed southward into the country now called the United States of Colombia. There they built their capital city Zarahemla, near the Magdalena river, called by them the river of Sidon. Jared's people landed on the coast of Mexico. They named the country (North America) the "land of Moron." They flourished on this continent for at least 1800 years, and at a moderate rate of increase the population must have in that time reached a very large figure. Their general tendency of colonization seems to have been northward, forming the settlements in the great valleys of the Mississippi and Ohio. Ruins of their cities are now referred to as the "works of the Mound Builders." When Votan (Mulek) landed in America he found, says the Quiche manuscripts, the country already inhabited by a people having the same religion, rites, laws, eruditions, and common blood with the people whom he took there himself. A few years previous to the landing of Mulek, a colony under Lehi left Jerusalem (during the first year of Zedekiah's reign). They crossed the Pacific and landed on the western coast of South America, somewhere, we infer, near the present city of Lima in Peru. Lehi's people possibly built the great city and temple of Pachacamac, and after a time crossed the Andes, settling in Bolivia, in the vicinity and on the shores of Lake Titicaca. Others went north into New Granada, and in time united with the descendants of Mulek's people. The traditions of the Peruvians, as recorded by Montesinos, correspond precisely with the Book of Mormon in regard to the organization of this colony after landing on the American continent. In time these colonies became disunited, and through the calamities of war, famine and pestilence, their descendants were reduced to their present condition of savages.

Third, the prophets of the Book of Mormon told the people that when Jesus should be crucified terrible earthquakes and convulsions would occur on this continent. That these judgments came as predicted, the whole face of the continent geologically attests, and the "Old Books" of the Quiches assert it. In fact, in the old Central American books there is a constant tradition of an immense catastrophe of that character, a recollection of which was preserved in some of their festivals, especially in one celebrated in the month Izcalli, which commemorated this frightful destruction of land and people. The tradition indicates that the destruction was accomplished by a succession of convulsions; three are constantly mentioned. "The land was shaken by frightful earthquakes, and the waves of the sea combined with volcanic fires to overwhelm and ingulf it." Each convulsion caused many portions of the land to disappear, forming a line of coast much as it is now. Most of the inhabitants were overtaken while at their regular employments, and were destroyed. Some escaped in ships, some found safety on high mountains or on portions of the land, which for the time escaped immediate destruction.

Fourth, while a number of people were assembled together around a certain temple in the northern part of South America (a temple preserved by the Lord) talking and wondering about the great cataclysm that had taken place, they heard a voice coming out of the heavens saying, "Behold my beloved son," and they saw Jesus descend and he stood in their midst, saying, "I am Jesus Christ, the Son of God." Afterwards He related to them how He had been crucified, and, in time, He organized the church on this continent. But in less than three generations the principles he had taught were disregarded, and the whole people dwindled in unbelief and wickedness.

We find, however, that the visit of our Savior has not been forgotten. Not only was a semblance of baptism administered, but the worship and traditions of a supreme ruler was kept up after a manner, by the various nations until the advent of the Europeans. "Quetzacoatl," of the Aztecs; "Kukulcan," of the Quiches; "Bochica," of the Muyscas, and the "Manco Capac, of the Peruvians, are,

without doubt, one and the same person—our Lord and Savior.

Not even was the symbol of His church forgotten. The cross was not only found, as stated by Garcilazo, at Cozumel, by Grijalva, but Clavigero (History of Mexico, II, 14 note) says: "The crosses the most celebrated are those of Yucatan, of Mizteca, Queretaro, Tepique and Tianquiztepec." Gomara says—"it could not be known how these Indians came to have so much devotion towards the holy cross, there being no footsteps of the Gospel having been preached at Cozumel, or in any other part of the Indies" (America.)

It has indeed been a curious question, and one only properly explained by the Book of Mormon, how the nations of America obtained their vague and shadowy ideas of Christianity. Some few writers have vainly endeavored to trace the origin of the symbol of the cross in America to an Egyptian symbol known by the name of *crux ansata*, or cross with a ring, represented by that ancient people on walls of temples, obelisks and monuments. Others attribute it to the Phœnicians, whose goddess, Astarte, is commonly represented on the Sidonian coins with a long cross in her arms. Of course these theories are mere conjecture, from which can be formed no reasonable conclusions.

With the hope that our readers have been entertained and instructed by our brief historical descriptions, we will conclude by urging all to continue their investigations and researches in all that relates to "Old America."
—*Juvenile Instructor.*

KISS THE BABIES.

—o—

Kiss the babies, papas; kiss them once, twice, thrice, before going out to your business in the morning.

Standing in my front yard this morning I saw my neighbor—not my next door neighbor—a well-known clerk in an important official position, go out of his gate and down the street to his office. Suddenly I heard a disconsolate cry of a child, and as suddenly I saw that father turn back, with a father's happy face, and put for his gate. There the wee thing met him, and the smacking that took place there can't be written. It did one's heart good to look at it, and to see how happily the little one turned from pa into the house to ma. Yes, by all means, give the children a morning kiss; a good, hearty kiss—a dozen of them. And kiss the mother, too, a good, warm, hearty, loving kiss; just such a kiss as a wife with such a baby only deserves to get. It makes her heart all sunshine for the day, softens life's asperities, makes work easy and cares light.

One morning a husband out of humor, left his young wife and babe to go to the office down town in Philadelphia, without his usual kiss. As he passed the window he saw his wife hold up the baby to see pa go, and a tear glistened in the mother's eye. His good nature did not return at once, but it had got hold of him. He reached the next corner and came to a stand. He turned, flew to his door, slipped the night key in, turned softly, entered the parlor and found wife reclining on sofa, convulsed in sobs, pressing babe to her bosom. Ah! that was a scene over which we draw the vail. "Woman can't live without a kiss." No, but a kindly husband's kiss happifies a loving wife's heart, and makes her love more. Yes, yes, let us kiss the babies, kiss the children, kiss their mothers, kiss our wives, and our hearts and houses shall be all the better and happier for the kissing, and society, too, shall feel the power and purity of a home influence, surrounded by the atmosphere of Heaven.—*Columbus Dispatch.*

Some fill conspicuous places, some make the places they fill conspicuous.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, AUGUST 14, 1876.

DANIEL'S PROPHECY OF THE FOUR GREAT EMPIRES.

[CONCLUDED FROM PAGE 506.]

DANIEL vii, 5, represents the second empire by "another beast like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." This bear denotes the Medo-Persian Empire. The three ribs signify the kingdoms of Babylon, Lydia, and Egypt, which were conquered by it.

The third empire is represented, verse 6, by another beast like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Concerning this verse Dr. Scott makes the following remarks: "The bear having disappeared, the Prophet saw an extraordinary leopard rise up in its stead. This was the emblem of the Grecian or Macedonian Empire, which for the time was the most renowned in the world. It was erected by Alexander the Great, on the ruins of the Persian monarchy, and it continued in four divisions under his successors. The leopard being exceedingly fierce and swift, represented the kingdom, and especially Alexander its founder; but the swiftness of a quadruped was not an adequate emblem of the rapidity with which he made his conquests, as he subdued nations more speedily than others could march their armies through them. The leopard had therefore four wings of a fowl upon his back. When Alexander died, his kingdom was, after many contests among his captains, divided into four parts, Egypt, Syria, Macedonia, and Thrace, with some regions of Asia Minor. These were the four heads of this third beast, and under them dominion was given to it, until it was gradually reduced by the next beast.

The fourth empire is represented, verse 7, by "a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured, and brake in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it." Dr. Scott says: "This fourth beast evidently accords with the legs and feet of iron, which were seen by Nebuchadnezzar in his visionary image, and which were at length divided into ten toes. It far exceeded in power, fierceness, and destructive rage, all that had gone before it, as well as in the extent and long duration of its dominion; and no animal could be found so terrible and furious, as to lend it a suitable name. This was doubtless an emblem of the Roman state, the invincible fortitude, hardiness, and force of which perhaps were never equalled.

By wars and conquests the Romans bore down all opposition, and reduced almost every kingdom or state in the known world, into some kind or degree of dependence; drew all the spoil and wealth of many conquered nations, to enrich their proud capital; and tyrannized over all that did not yield obedience to their authority. That which the Romans could not quietly enjoy in other countries they would give to other kings and rulers, that at all times when they would, they might take it again; which liberality is here called stamping the rest with their feet.

"This fourth empire was governed in another manner, by other maxims, than any of the preceding, and in process of time it was divided into ten kingdoms, which have been thus numbered in the eighth century. 1. The Senate of Rome; 2. The Greeks at Ravenna; 3. The Lombards in Lombardy; 4. The Huns in Hungary; 5. The Alemanes in Germany; 6. The Franks in France; 7. The Burgundians in Burgundy; 8. The Goths in Spain; 9. The Britons; 10. The Saxons in Britain. They are indeed reckoned up in several ways, by different writers, according to the date assigned to their enumeration, but in general, it is clear that they were nearly the same with the principal kingdoms in Europe at this day. It is certain that the Roman Empire was divided into ten kingdoms, and though they might be sometimes more and sometimes fewer, yet they were still known by the name of the ten kingdoms of the Western Empire."

In the former part of this article we remarked that Nebuchadnezzar saw in his dream a succession of events; so with Daniel in this vision. Each beast follows on the disappearance of its predecessor, not on its extinction, for all still exist, but on its loss of dominion. One dominion succeeds another, and each westward of its predecessor. Upon this point the great Sir Isaac Newton observes: "All the four beasts are still alive, though the dominion of the three first be taken away. This corresponds with the declaration of the twelfth verse, that although their dominion was gone, they had their lives prolonged for a season and a time. The nations of Chaldea and Assyria are still the first beast; those of Media and Persia are still the second beast; those of Macedonia, Greece, Thrace, Asia Minor, Syria, and Egypt, are still the third; and those of Europe on this side, are still the fourth. Seeing, therefore, the body of the third beast is confined to the nations on this side of the river Euphrates, and the body of the fourth beast to the nations on this side Greece, we are to look for all the four heads of the third beast among the nations on this side the Euphrates, and for all the eleven horns of the fourth beast among the nations on this side of Greece. And, therefore, at the breaking of the Greek empire into four kingdoms, we include no part of the Chaldeans, Medes and Persians, in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek Empire seated at Constantinop'e among the horns of the fourth beast, because it belonged to the body of the third." The view here taken by Sir Isaac that "all the four beasts are still alive, though the dominion of the three first be taken away," is in perfect accordance with what we read of Nebuchadnezzar's image. The head continued after the breast and arms were formed, and each succeeding part only served to complete the whole, and so the image stood—a form, but without the power of godliness—when the stone smote it upon the toes, and the whole was broken in pieces,

while the stone became a great mountain and filled the whole earth, "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him:" verse 27. Will not this be a realization of the Savior's prayer—"thy kingdom come, thy will be done ON EARTH as it is done in heaven?"

But to proceed with our commentary. Dr. Scott further observes: While the Prophet was considering these ten horns, he saw another little horn springing up among them; verse 8. This evidently points out the power of the church and bishop of Rome, which, from small beginnings, thrust itself up among the ten kingdoms, and at length got possession of three of them, having turned out those who held them, namely, the ex-archate of Ravenna, the kingdom of the Lombards, and the State of Rome; and the dominion of the Roman pontiff over these three kingdoms has ever since been denoted by his triple crown. In this horn, as the church of Rome became when it obtained temporal authority, were eyes like the eyes of a man. This circumstance denoted the policy, sagacity, subtlety, and watchfulness by which the little horn would spy out occasions of extending and establishing its interests, and advancing its exorbitant pretensions; and the court of Rome has ever been remarkable for this above all the states in the world, as every person in the least acquainted with history must know. It had also a mouth speaking great things; and we shall have frequent occasion to speak of the arrogant claims, blasphemous titles, and great swelling words of vanity of this horn. The style of 'his holiness,' and the claim of infallibility, and of a power to dispense with God's laws, to forgive sins, and to sell admission into heaven, may serve as a specimen of the great things which this mouth has spoken."

The twenty-fifth verse informs us that this power should "wear out the Saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dr. Scott remarks: "Thus matters will be left in his hands till 'a time and times and the dividing of time,' that is, for three years and a half, or forty-two months, which, reckoning thirty days to a month, and this was the general computation, make just one thousand two hundred and sixty days; and these prophetical days signify just one thousand two hundred and sixty years—a number we shall repeatedly meet with in the Revelation of St. John. At the expiration of this term, which is now not far distant, the dominion of this horn will cease; he will be judged, condemned, and consumed, and his authority never revived to the end of the world." D. McK.

RELEASE AND APPOINTMENT.—Elder Wm. B. Barton is released from the Presidency of the Liverpool Conference, to return home on the 16th inst.

Elder James Mellor, now traveling in the Liverpool Conference, is appointed to the Presidency of that Conference.

There is often in one kind word, one look of sympathising affection, or one small act of disinterested love, more of real nobleness of spirit than in actions which have rung in the ears and found an echo in the hearts of admiring thousands.

LETTER FROM PREST. BRIGHAM YOUNG.

AMERICA.

Salt Lake City, U. T.,
July 14, 1876.

Prest. Albert Carrington.

Dear Brother,—Your favors of June 15th and 16th, and your business statement of the 19th reached here a few days ago. We have also had the pleasure of welcoming home my son, Elder Ernest I. Young, and Elder James Sharp, both of whom return to us in good health, and with great satisfaction at once more having the privilege of enjoying the society of the Saints in Zion. My sons Don Carlos and Feramorz L. are also with us, enjoying summer vacation from their studies.

Myself and party left Salt Lake City on May 1st for St. George. We traveled direct through the settlements, and not round by way of the Sevier, as was originally contemplated, and reached St. George on May 9th. Prest. Wells and Elder Musser attended several meetings at the settlements on the way down, whilst I deemed it wiser, so far as I was individually concerned, to rest after the fatigues of the day. We found the work on the Temple far advanced, the plastering and whitewashing were completed on the outside, and the basement story nearly finished. We commenced calling carpenters, plasterers, and other artisans from the northern settlements, with the view of completing the building by April 1, 1877, when we anticipate holding our annual conference in St. George. The northern wards responded liberally in men and supplies, and 150 workmen are now directly and indirectly engaged in finishing the building. Brother Miles Romney being far advanced in years, brother Thos. Allman of Provo, has been substituted as local architect and builder. We left instructions with the heads of departments to finish the entire basement, the large hall with its pulpits at each end, the vestry room in the tower east of that hall, and the room above the vestry, also the southeast staircase, including the reservoir in the basement of the tower for saving the rain water, and to have this work all finished by October next. Our present intention is to go to St. George, immediately after next October Conference, dedicate that portion of the Temple that is finished, organize the Priesthood, and commence to give endowments, baptize for the dead, etc. The Temple building has a magnificent appearance. The red bluffs on the north, the volcanic ridges on the east and west, the Rio Virgen running through the valley on the south, and the beautiful city on the north and northwest, together, form a lovely picture full of striking and vivid contrasts. The cost of the Temple, up to date, has been about $350,000, and we estimate the entire cost will not exceed $500,000. Considerable of the work has been done on donations.

We left St. George on the return trip on 12th June, and came by way of Kanab, where Prest. Wells, Brigham, Jun., and other brethren, who had been into Arizona, rejoined us, and we came home through Long Valley over the divide, and down the Sevier, and reached this city after a very pleasant and profitable trip on July 1st.

Since my return I have been suffering somewhat from rheumatism, otherwise my health is good.

Prest. Wells, and the party that accompanied him, found the brethren at the settlements on the Little Colorado, laboring with much energy and union, and with a very gratifying amount of success, when we consider their total inexperience regarding the soil, climate, and other peculiarities of the new country they have just occupied, which in many marked respects differs from that of Northern Utah, from whence the settlers have, as a rule, been collected. At Moencoppy, Elder James S. Brown's Indian station, two lakes, each about a mile long, have been discovered about three miles above the settlement, which can easily be tapped for irrigating the farms of both the missionaries and the Indians who cultivate the soil side by side. In fact, the brethren have already dug a ditch from the first lake

to their farms. This is a very welcome discovery, as Moencoppy can now be made a large and prosperous settlement, and its situation is such as to render it a most acceptable "half way house" between Colorado Ferry and the new towns on the Little Colorado. The Indians in these regions are all friendly, and many of them are anxious to become members of the Church. Elders Tenney and Smith, who formed part of Elder D. W. Jones's party, but who labored in New Mexico, found the Zimi Indians, a branch of the Pueblo family, with hearts open to receive the Gospel. During their short stay among them, they baptized one hundred and eleven, and organized three Branches. Bishop Lorenzo H. Hatch, Elder Tenney and other brethren, are now on their way to their country, where they will permanently locate, on purpose to instruct and guide them in the true arts of life. When I was at Kanab, a number of Piedes came to see me; one rather more talkative than the rest, asked if it was good for the Mormons to go and baptize the Navajoes and other Indians, and not baptize Piedes? I told him that when his tribe ceased their gambling, their stealing, and their laziness, and would be honest, go to work and obey counsel, then it would be good to baptize them; until then it was not good. To this he had not a word to reply. In the north, the brethren with brother Geo. H. Hill are doing well at the Indian farm on the Malad. They are constructing a ditch sixteen and a half miles long to irrigate their crops, whilst several of the Lamanites, under the provisions of a late Act of Congress, are entering the land and obtaining their titles thereto from the parent government.

Last week Elder Alma L. Smith returned from his mission to the Sandwich Islands, bringing with him five native Saints, who have come by permission of the king, to live with the Saints in Zion. They are a very interesting and intelligent representation of the native church, and it is quite possible, if the requisite permission can be obtained, that several others will follow, as the spirit of gathering is strong upon the Saints on those Islands. The Church there to-day has more influence than at any time since our Elders first proclaimed the Gospel to the Hawaians, and the king and many members of the royal family are more than friendly to our people; indeed they take a deep interest in our labors and doctrines.

Another good and useful man has been called from this world to the home of the righteous. Shortly before midnight, on the 5th instant, Elder David W. Evans, so well known to you as our phonographic reporter, departed this life after a lingering illness of nine weeks. His loss will be severely felt in the *Deseret News* Office, where he has assiduously labored as an assistant Editor for many years past, as well as by the Saints generally, who have appreciated his value as a trustworthy reporter of the Discourses of the First Presidency and leading Elders of the Church.

As my letter is already quite lengthy I shall defer replying to the financial portion of your favors to some other time.

May God's blessing add joy to all your labors, is the prayer of your brother in the Gospel,

BRIGHAM YOUNG.

HOME CORRESPONDENCE.

—o—

ENGLAND.

Dover, July 21, 1876.

Pres't. A. Carrington.

Dear Brother,—Since having the privilege of meeting you at Conference, we have been taking a tour through the Kent District.

We left London the latter part of June; since then we have held seven out-door, besides a number of in-door meetings, at the undermentioned places:—Beginning with an out door meeting at a small village called East Church, on the Isle of Sheppy, some eight miles from Sheerness. On ar-

riving there we learned that the place had been thoroughly notified by the kind brother and sister that live there. According to the announcement we took our stand in a nice meadow close by the village, and in a short time we had a large congregation of eager listeners.

We called at the old town of Faversham, and met with the Saints of that Branch on Sunday, July 2nd, and had two good meetings, quite a number of strangers in and around the outside of the chapel. The prospects are good for an addition to that Branch.

On the following Tuesday we notified the inhabitants of Newnham and Doddington, by going from house to house stating that we would hold forth on the following evening at Doddington. We met some opposition in the way of ridicule, etc., etc., from a local preacher.

On Wednesday evening, according to promise, we were at our post, and began our service at the appointed time. We had a few listeners, but they appeared to be very prejudiced, and from all appearances it will be hard to get an opening in that locality at present to do much preaching.

We arrived at Hastings on the 8th of this month; and labored in that Branch until the 18th. On Sunday, (9th) we had two out-door meetings, one at the Bread Powder Mills, and the other at a place called Wattle Hill; at the former place we had a nice quiet meeting, some fifty strangers present.

Elder H. C. Fowler had some very interesting meetings there last summer, and it is our faith that the seed sown then will spring forth at some future day. In the evening, at Wattle Hill, we had from 250 to 300 respectable and attentive listeners. We were blessed with great power in our testimonies. During last week we had two out-door meetings at neighboring villages.

Sunday, (16th) we had meetings at a place called Beckeley, 12 miles from Hastings, in a locality where the Elders have not raised their warning voices for nearly twenty years. At our out-door meeting, in the evening, we had the great satisfaction of proclaiming the eternal truths of the Gospel to upwards of five hundred respectful and apparently intelligent—and, no doubt, some honest seekers after truth. We were blessed with power and strength according to the occasion. We feel that there is an opening in that locality for much good to be done. The local Priesthood of that Branch are very energetic in helping the traveling ministry to disseminate the words of truth.

Praying God to bless you according to your responsible calling and position, we remain yours in the new and everlasting covenant,

D. K. Udall,
Wm. Paxman.

A WORD TO THE WISE.

In Germany every youth—even to the princes of the blood—is taught a trade, not always that it may be followed out, but that the mind may be moulded and disciplined by the course of apprenticeship; that interesting occupation may be found for idle hours; and that *ennui*, and its worse alternative, dissipation—the curse of those who find their bread ready baked—may be in part, or wholly avoided.

Thus every son of German soil, instead of being a useless incubus, is able to contribute his quota to his country's greatness; and while the frivolous Parisian, trained only to habits of idleness, prates loudly of *La Gloire*, his German foe, like Pharoah's fat kine, goes steadily in and eats up the poor fellow who has been inflating his soul with the empty husks of vanity.

In the race of life, he that has made himself master of his craft will win the prize. Nothing comes out of nothing! Unless you put some grist in the mill, you cannot look to gather much at the hopper! We must first sow before we can expect to reap; and like our practical neighbors, by our works prove our faith in the primeval sentence—"In the sweat of thy brow shalt thou eat bread."

Why should not the daughters of England follow so good an example, and give themselves up to a similar useful training? We should then hear less of decayed gentlewomen—that helpless class—who, when money resources fail, have nothing left that they can fall back upon but the cold hand of charity. Why should not every woman provide herself against such a contingency? There are comparatively few who could not, after a course of training, provide for themselves: and only in the case of bad health, or absolute incapacity, should any woman be unable to take up the part of bread-winner when circumstances demand it. Besides spending a useful, they would at the same time lead a happier and more rational life, free from many of the pains and penalties that the conventionalities of modern society shut them up to.

In well-to-do houses, where there are servants plenty and to spare, how many girls rise out of bed every morning, scarcely knowing how the day is to be got through, without an interest in life beyond dressing or being dressed, and sitting down to more meals than they can possibly eat, or far less possibly digest!

What a blessing it would be to such, to follow out, with a definite object, some useful occupation, to fit themselves for something better than crochet and worsted work; to feel that they were of some use in the world, or at least had the elements of usefulness within them, ready to be called into action on the first opportunity. A thousand such spheres present themselves, if only looked out for in an honest, industrious spirit—spheres of home usefulness, demanding skill and not strength, introducing comfort and economy into the family, perhaps otherwise unattainable, giving the present satisfactory of making the household happier, and the comfortable assurance that if evil days come—and who can say "they shall never come nigh me"—there will be some preparations to meet them.

Take the average English girl, of the middle class, who is looking forward to become the wife of a man in her own station, with possibly his way to push in the world, and see what preparation she is making to enable her to do her part in the struggle. Is she cultivating either her bodily or her mental powers by some persistent effort in a general, or a specific direction? Or is she encouraging and fostering the dangerous habit of idleness, because there is no work demanded of her? Is she allowing her "working arm" to become stiff from want of use? is she letting her mind become a blank for want of nutriment? and in such a condition can she take up the position of mistress of a household with any reasonable chance of acting up to its requirements; or if such position is never to be hers, what can she do, if loss of fortune overtakes her, but sink a helpless burden on the bounty of others, when, had she employed her time and her talents to advantage, she might have been winning an honorable independency.—*Agricultural Gazette.*

WOMAN'S PLACE IN NATURE.

Man's place in nature seems to be pretty clearly defined. In spite of the fact that he "is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits," and that he "still bears in his bodily frame the indelible stamp of his lowly origin," he is the best thing that we know; and when we formulate a God we are obliged to make him a man. It is the Father, the Savior, to whom we pray, not to abstract force—which, however, is the sign of the power by which we live; it is man whom we worship in his ideal, man whom we credit with the possibilities of Godhead, and the attainment of absolute perfection; not gravitation, electricity, nor yet the protoplastic cell. This, then, is his place, in spite of his descent—the highest expression of embodied intelligence known to us; in his perfection, according to his ideal, a God. And woman? Up to this time civilized society has been founded on the principles that

the greater includes the less, that two halves make one whole, and that man has meant also woman. Sex has been looked on as complement, not antagonism; and the laws regulating the division of labor and the appointment of duties have rested on the recognition of differences, and the belief that by those differences, and their free exercise we come to harmony. Man has been man and woman woman, and hybrids have not been encouraged. But we have changed all that now. Tired of the uninteresting division made by nature and society into well-defined men and women, a third sex is rising into social being; and we have to find a name and place for those odd men-women, those creatures of indeterminate class, who are planting their feet in the middle distance between the two extremes, calling loudly on men and gods to witness their daring—and their transformation. Retaining nothing of the one sex but its form, gaining nothing of the other but its rough-hewn license and abandonment of inconvenient delicacy, these men-women are the analogues of those queer compounds which make the despair of scientific classifiers. How can we call them women when they have rejected as the sign of their shame every mental and moral attribute by which women have hitherto been known, and for which they have been loved? but how are they men when they have nothing of the bodily strength, the mental power, the logical faculty by which these govern and make themselves respected? What can we say to women who voluntarily fling themselves into circumstances where they know that they will lose their tenderness, their modesty, their unselfishness, their devotion? who voluntarily renounce all the sweetnesses of womanhood, persistently deride its characteristic virtues, and spurn its appointed duties? who see in life only an arena where victory is to the strongest, and where "each for himself" is a cry that makes a louder echo than those old-fashioned versicles about doing unto others as we would they should do unto us, and in honor preferring one another? What can we say to them when they think womanly unselfishness a mark of mean-spiritedness? motherly affection a mere animal instinct shared with the brutes, and not ranking higher than that of the brutes? maidenly modesty a confession of mental inferiority taught by long ages of oppression by tyrant man, and which it is incumbent on the emancipated to throw off without delay, as a slave throws off his fetters, a prisoner escapes from his cell? Where place them—those women who, in Paris and elsewhere, study anatomy and pathology side by side with young men, and who hold the fact that they feel neither shame nor repugnance, a proof of their superiority to prejudice, not of their callousness to womanly delicacy and their abandonment of self-respect?—those women who are ready to discuss in public the most revolting subjects, and to handle without disguise the most delicate details?—those women whose highest ambition it is to be notorious, and to whom the quiet modesties, the unobtrusive usefulness of home, are the ultimates to which dreariness and degradation can go? Can we call them women in one single spiritual or mental essential?—and as little men!—*Belgravia.*

Sir Isaac Newton, a very wise and godly man, was once examining a new and very fine globe, when a gentleman came into his study who did not believe in a God, but declared the world we live in came by chance. He was much pleased with the handsome globe, and asked, "Who made it?" "Nobody," answered Sir Isaac; it happened here." The gentleman looked up in amazement at the answer, but he soon understood what it meant.

Sloth makes all things difficult, but industry all easy; and he that riseth late must trot all day, and scarcely overtake his business at night; while laziness travels so slowly, that poverty soon overtakes him.

It is the highest duty, privilege, and pleasure for great men to earn what they possess, to work their own way through life, to be the architects of their own fortunes.